

that God accepted the national life, and established it, because of that 'salt of the earth' which was in it.

This vicarious element enters into all life, and is conspicuous in many religious ordinances. We see it in Baptism, where parents offer their vows to God for their children; we see it in Prayer, where friend pours out his soul to God for friend. And the law of sacrifice holds in all such cases. Whether such offerings shall be but hollow forms mocking the offerer, or whether they shall be sacramental experiences which shall go forth as effective powers, depends wholly on whether there be or be not in them the element of spiritual reality. In these days many are realizing the demand for vicarious sacrifice made, not only on Christ for all, but on all with Christ. To every man it is given to bear upon himself the sorrow and the need and the sin of the world. It is a high calling this demand for sympathy, for thought, for helpful action. Every serious thinker perceives that it demands unselfishness and self-denial in some form or other. But not every one

has realized that its demand is even more far-reaching and more exacting. It demands spiritual reality. Only he can bear these burdens whose hands are clean and whose heart is pure; only he can take up the weight of other lives upon his heart and conscience whose own religious life is an honest fact.

Thus has a simple figure used by Christ led us to very wide views of the manifold grace of God. Within the soul, it is the secret of interest; towards the outer world, it is the spring of influence; in its Godward aspect, it is the condition of acceptable sacrifice. There is evidently a deep mystery here, and we feel that these are the effects of more than human effort—the touch of the Divine Spirit upon the soul. Yet what can be more healthy, what more human, than the demand here made upon us so far as its practical fulfilment is concerned? In other matters, between man and man, we require sincerity—it is all that God requires. His own condition in the spiritual life is reality; his one demand is 'truth in the inward parts.'

## What have We gained in the Sinaitic Palimpsest?

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### II.

#### The Gospel of Mark.

1<sup>1-11</sup> are on a lost leaf.

\*1<sup>21</sup>.—'And they go into Capernaum,' is omitted.

\*1<sup>28</sup>.—'And his fame went abroad through all the region of Galilee, and many followed him.'

1<sup>32, 33, 34</sup>.—'Now when the sun did set, they brought all them that were sick with sore diseases, and all the city were gathered together at his door. And he healed many and cast out many demons, and suffered them not to speak, because they knew him.'

Here we have forty-five words as against sixty in the Revised Version and fifty-nine in the Authorized. Yet we do not miss a single idea.

1<sup>44</sup> to 2<sup>20</sup> is on a lost leaf.

2<sup>27, 28</sup>.—'The Sabbath was created for man. Therefore the Lord of the Sabbath is the Son of

man.' Seventeen words as against twenty-four of the Revised Version.

3<sup>8</sup>.—'And from Idumæa,' is omitted (with the Codex Sinaiticus).

3<sup>11</sup>.—'And they who had plagues of unclean spirits upon them fell down before him' (almost with the Peshitta).

3<sup>15</sup>.—'And to have power to heal the sick and to cast out demons' (with the Codex Alexandrinus and other ancient Greek and Old Latin MSS, and the Peshitta).

\*3<sup>17</sup>.—'Which is, sons of thunder,' is omitted, obviously because 'Beni-Ragshi' needs no interpretation to a Syrian reader. Yet the Peshitta has it, whilst the Curetonian and the Palestinian Syriac are here deficient.

3<sup>18</sup>.—'Simon the Zealot' (with the Peshitta).

3<sup>31</sup> has been only partially deciphered.

3<sup>94</sup>.—'Behold, my mother and my *brothers*' (with the Peshitta).

\*4<sup>1</sup>.—'And again he began to teach by the *lake*.'

\*4<sup>1</sup>.—'He sat in a ship on the *lake*; and the whole multitude was standing by the *lake*.'

\*4<sup>16</sup>.—'And those that are upon a rock, are those who, when they hear the word, receive it with joy.' The first clause of this verse, by the omission of the word 'sown,' *σπειρόμενοι*, shows the metaphor to be rather less mixed than we have it in the Revised Version.

Vv. 18-41 are on a lost leaf.

\*5<sup>2</sup>.—'out of the tombs,' is omitted.

\*5<sup>4</sup>.—'and no man could bind him with chains, because he had broken many fetters and chains, and escaped, and no man could tame him.' This has twenty-four words, as against forty-seven of the Revised Version.

\*5<sup>10</sup>.—'And *those demons* besought him,' etc.

5<sup>12</sup>.—'And *those demons* besought him,' etc. (with Codex Bezae, several ancient Greek and Latin MSS, and the Peshitta).

\*5<sup>13</sup>.—'Ran and fell,' instead of 'rushed down the steep.'

5<sup>23</sup>.—'My daughter is *very sick*,' instead of 'is at the point of death' (with the Peshitta).

5<sup>27</sup> to 6<sup>5</sup> is on a lost leaf.

\*6<sup>14</sup>.—'And he said, John the Baptist; he is risen from the dead, therefore *great is his power*.'

6<sup>20</sup>.—'For Herod feared John; for he knew that he was a just man and an holy, and observed him: and many things that he heard from him he did; and heard him gladly' (with some Old Latin MSS, the Peshitta, and the Palestinian Syriac).

6<sup>33</sup>.—'and outwent them,' is omitted (with Codex Bezae and some Old Latin MSS).

\*6<sup>37</sup>.—'Shall we go and buy a *hundred penny*-worth of bread?'

\*6<sup>47</sup>.—'In the midst of the *lake*.'

\*6<sup>48</sup>.—'And when he saw them tormented *with the fear of the waves*,' etc.

\*6<sup>48</sup>.—'About the fourth watch of the night,' is omitted. It has perhaps been carried here from Mt 14<sup>25</sup> by other scribes of the Greek codices, in order to make the story more complete.

6<sup>53</sup>.—'and moored to the shore,' is omitted (with Codex Bezae, some Old Latin MSS, and the Peshitta). There is a possibility that it has been interpolated into other codices from Mt 13<sup>48</sup>.

6<sup>55</sup>.—'Where they heard he was,' is omitted.

7<sup>4</sup>.—'And they keep many things which they have received, the washing of cups and vessels;,' 'brasen' being omitted.

\*7<sup>6</sup>.—The word 'hypocrites' is omitted. It may well have crept in here from another passage.

\*7<sup>8</sup> is omitted. We do not miss it, for v. 9 says precisely the same thing.

\*7<sup>13</sup>.—'which ye have delivered,' is omitted.

7<sup>24</sup>.—'and Sidon,' is omitted (with Codex Bezae, some other Greek and Old Latin MSS, and the Palestinian Syriac). It was perhaps transferred here from v. 31.

\*7<sup>26</sup>.—'That woman was a *widow*, from the borders of Tyre of Phœnicia.' Here the omission of one letter would give us 'heathen' instead of 'widow,' but my photograph of the page shows that there is no mistake.

\*7<sup>31</sup>.—'And again he went out from the borders of Tyre and Sidon, he came to the *lake* of Galilee.'

8<sup>10</sup>.—'And they came into the hill of Magedan,' instead of 'into the parts of Dalmanutha' (with Codex Bezae and some Old Latin MSS). The word *tura*, 'hill,' may also mean 'field' or 'uncultivated land.' (See Dr. G. A. Smith's *Physical Geography of the Holy Land*, pp. 79, 80.)

\*8<sup>13</sup>.—'And went to the other side of the *lake*.' Some Old Latin MSS have '*abiit trans fretum*.'

\*8<sup>32</sup>.—'Then Simon Cepha, *as though he pitied him*, said to him, Be it far from thee!'

Mr. Burkitt<sup>1</sup> has drawn attention to a remarkable variant in this verse, '*And they will kill Him, and the third day He will rise, and openly speak the word*.' It is supported by a similar reading in Codex Bobbiensis (k): '*et occidi, et post tertium diem resurgere, et cum fiducia sermonem loqui*,' and also in the Arabic version of the *Diatessaron*. This would imply a prophecy that our Lord would Himself preach publicly after His resurrection, a prophecy which He has fulfilled only through the agency of His disciples. With all my partiality for the Sinai palimpsest, I feel strongly that the reading of the Greek manuscripts—'And He spake the saying openly'—is a much better one. The imperfect tense of the verb *ἔλαλε*, which is here used, signifies that our Lord spoke publicly of His crucifixion and resurrection, not once, but several times; and it is very satisfactory to us to

<sup>1</sup> *Journal of Theological Studies*, October 1900.

know that the evangelist was able to record this as an unchallenged fact. The variant might easily arise from a mistake on the part of some Syriac or Latin translator, who, finding no punctuation, no accents, nor even a separation of words in an uncial Greek manuscript, divided the sentence wrongly, and wishing to make sense, added one letter, or even two, to ἐλάλει, so as to make it into the infinitive ἐκλαλεῖν, which Mr. Burkitt has suggested as being the original form.

9<sup>3</sup>.—‘And his raiment became white like snow’ (with the Codex Alexandrinus and other ancient Greek and some Old Latin MSS, and the Peshitta).

9<sup>3</sup>.—‘so as no fuller on earth can whiten them,’ is omitted (with one Greek and two Latin MSS). As the phrase occurs only in this place, we cannot suggest that it has come from one of the other Gospels.

\*9<sup>12</sup>.—‘and be crucified,’ instead of ‘and be set at nought.’

\*9<sup>27</sup>.—‘and delivered him to his father,’ instead of ‘and he arose.’

9<sup>29</sup>.—‘This kind cometh out by nothing, but by fasting and prayer’ (with Codd. Alexandrinus, Ephraemi, Bezae, and other Greek and Old Latin MSS, the Peshitta, the Palestinian Syriac, and the Coptic).

\*9<sup>36</sup>.—‘and looked at him,’ instead of ‘and taking him in his arms.’

\*9<sup>39</sup>.—‘for there is no man who doeth anything in my name,’ instead of ‘shall do a mighty work.’ This is surely a gain to ordinary Christians! and it corresponds with the ‘cup of cold water’ in v. 41.

Vv. 44, 46 are omitted (as in the Revised Version). They are an anticipation of v. 48.

\*10<sup>1</sup>.—‘he healed and taught them,’ instead of ‘he taught them again.’

10<sup>2</sup>.—‘And they asked (that is, the multitude) him, tempting him,’ instead of ‘and there came unto him Pharisees, and asked him’ (with, probably, Codex Bobbiensis,); ‘tempting him’ is not repeated at the end of the verse.

10<sup>4</sup>.—‘a bill of divorcement, and give it to her, and to put her away.’

10<sup>7</sup>.—‘and shall cleave to his wife,’ is omitted (with Codex Sinaiticus and Codex Vaticanus). It has probably been carried into other MSS from Mt 19<sup>5</sup>.

\*10<sup>11</sup> is placed after v. 12.

10<sup>16</sup>.—‘And he called them,’ instead of ‘and he took them in his arms’ (with Codex Bezae and some Old Latin MSS).

\*10<sup>19</sup>.—‘Do not defraud,’ is omitted. It is superfluous, being included in ‘Do not steal.’

10<sup>21</sup>.—‘and take up thy cross, and follow me’ (with the Codex Alexandrinus and four other Greek MSS, an Old Latin one, the Peshitta, and the Coptic).

\*10<sup>40</sup>.—‘But to sit on my right hand or on my left hand is not mine to give, but for another it is prepared.’ The word ‘another’ is masculine singular.

\*10<sup>42</sup>.—‘Ye know that the chiefs of the nations are their lords. Let it not be so among you.’ The second clause of v. 42 is omitted, and we therefore have the idea in eleven words as against twenty-four of the Revised Version.

\*10<sup>50</sup>.—‘And he (Timai Bar-Timai) rose, and took up his garment, and came to Jesus.’

It is much more in accordance with the habits of Orientals, so far as I have observed them, to put on their upper garment (like Simon Peter in Jn 21<sup>7</sup>) than to take it off when they are summoned into the presence of a superior. Amateur photographers, unless armed with a kodak, suffer many sorrows on this account, for the most picturesque group of Bedawin or of beggars will subside into a state of decent but prosaic respectability whilst you set up your camera. I have been told that this reading of the Sinai palimpsest threatens with destruction whole cart-loads of books on divinity—books which represented ‘our own righteousness’ as the garment which we must cast away. But I do not regret it. Other texts, such as Ro 10<sup>3</sup>, may be used to enforce this lesson; and it is open to doubt whether we are justified in attaching symbolical meanings to a narrative of actual events, unless these are plainly indicated in the context. By allegorizing too much, we perhaps weaken our own conviction that we are dealing with real history.

\*11<sup>6</sup>.—‘And they let them go,’ is omitted.

11<sup>8</sup>.—‘And others branches, which they had cut from the fields,’ is omitted.

Perhaps the clause found its way here from Mt 21<sup>8</sup>, a passage which is unfortunately on a lost leaf of our codex. Or from Jn 12<sup>13</sup>.

\*12<sup>38</sup>.—‘who love to walk in the porches (or Stoaes),’ instead of ‘in long robes’ (with B and C of the Palestinian Syriac version).

\*12<sup>44</sup>.—‘*even* all her living,’ is omitted.

13<sup>8</sup>.—‘And there shall be earthquakes in divers places, famines, and *tumults*’ (with the Codex Alexandrinus and three other ancient Greek MSS, a Latin one (*g*), and the Peshitta).

13<sup>9</sup>.—‘But take heed to yourselves,’ is omitted. (with the Codex Bezae and some Old Latin MSS).

This may have been transferred from Lk 17<sup>3</sup> or 21<sup>84</sup>.

\*13<sup>9</sup>.—‘And they shall deliver you up *to the people*, and to councils; and ye shall stand before kings, and ye shall be beaten before governors, for my sake.’

13<sup>9</sup>.—‘for a testimony to them and *to all nations*’ (with Codd. Sinaiticus, Vaticanus, and Alexandrinus).

13<sup>10</sup>.—‘For this gospel must first be preached’ (‘to all nations’ being omitted). This reading depends on grammatical structure, and not upon punctuation (with Codd. Sinaiticus, Vaticanus, and Alexandrinus).

\*14<sup>12</sup>.—‘when the passover was being eaten,’ instead of ‘when they sacrificed the passover.’

\*14<sup>14</sup>.—‘The Master saith, *My time is come*. Where is the guest-chamber,’ etc.

\*14<sup>19</sup>.—‘Not I surely?’ in a tone of deprecation, instead of ‘Is it I?’

\*14<sup>25</sup>.—‘Until that day that I drink it *with you* anew in the kingdom of God.’

14<sup>41</sup>.—‘Sleep, and take your rest; the hour is come, *the end is at hand*; behold, the Son of man is betrayed into the hands of sinners’ (with a few Old Latin MSS and the Peshitta).

14<sup>56, 57, 58</sup>.—‘Many bare false witness against him, and their witness agreed not together; but people rose up against him, saying, We heard him say, I will destroy the temple that is made with hands,’ etc. Note that the second ‘bare false witness against him,’ is omitted. I think rightly, for those who repeated what our Lord had said about destroying the temple, though they spoke maliciously, were perhaps not bearing false witness. Possibly some over-zealous scribe, in copying one of the oldest of Greek MSS, repeated the *ἠψευδομαρτύρου* of v.<sup>56</sup> also in v.<sup>57</sup>.

14<sup>65</sup>.—‘And to cover his face,’ is omitted (with Codex Bezae and some Old Latin MSS).

15<sup>3</sup>.—‘And the chief priests accused him of many things, *but he gave them no answer*’ (with a few ancient Greek and Latin MSS).

15<sup>7</sup>.—‘And there was a prisoner, a man, a male-

factor, who was called Bar-Abba, and he was a man who had done wrong and committed murder. Here nothing is said about an insurrection.

15<sup>28</sup> is omitted, as it is also in the Revised Version.

15<sup>34</sup>.—The latter clause of this verse, being a translation of the first, is naturally omitted.

15<sup>39</sup>.—‘Now when the centurion, who was standing beside him, saw him *crying out* and expiring, he said,’ etc. (with Codd. Alexandrinus, Bezae, Bobbiensis, some other ancient Greek and Latin MSS, and the Peshitta).

\*15<sup>40</sup>.—‘And Mary the *daughter* of James the Less, the mother of Joseph, and Salome,’ cf. Mt 27<sup>56</sup>.

15<sup>42</sup>.—Instead of, ‘and when even was now come, because it was the Preparation, that is, the day before the Sabbath,’ we have, ‘*and it was on the Sabbath*.’ This doubtless means that our Lord’s burial took place after sunset on the Friday night. I cannot attempt to explain this. But if our Lord was buried when the sun was just disappearing, so as to leave it a matter of dispute when the Sabbath actually began, the discrepancy between this reading and that of Lk 23<sup>54</sup> would be accounted for.

So would also the delay of the women to perform those last offices of love which we read about in Mk 16<sup>1</sup>. Is it possible that our codex gives the true reading of Matthew’s narrative, and that the form found in Greek codices is an attempt to harmonize it with that of Luke?

\*15<sup>43</sup>.—‘Who also looked for the kingdom of *heaven*,’ instead of ‘the kingdom of God.’

15<sup>47</sup>.—‘And Mary the Magdalene and Mary the *daughter of James* beheld where he was laid.’ (The Palestinian Syriac version has ‘the *daughter* of James and of Jose.’)

16<sup>1</sup>.—‘Mary the Magdalene, and Mary *the daughter* of James, and Salome’ (with Codd. B and C of the Palestinian Syriac version).

16<sup>3</sup>.—‘And they said among themselves, But who shall roll us away the stone of the sepulchre? *for it was very great*.’ The last clause of this verse seems to be in its true and original position, whence it wandered at a very early period to the end of v.<sup>4</sup>. Possibly a scribe left it out by accident, then inserted it on the margin, and a later scribe copying his work embodied it in the text at the wrong place. Codex Bezae and the Palestinian Syriac version have it also at the end

of v.<sup>3</sup>, whilst the gospel of pseudo-Peter, published in 1892, actually puts it into the speech of the women as they walk to the sepulchre, instead of only into their thoughts, as it is here.

\*16<sup>8</sup>.—‘And fled from the tomb; for trembling and astonishment had come upon them,’ is omitted.

16<sup>8</sup> reads thus: ‘And when they had heard, they went out; and went, and said nothing to any man, for they were afraid.’

‘Here endeth the Gospel of Mark’; and after a row of red dots, we have, on the same narrow column, also in red, ‘The Gospel of Luke.’ The omission of vv.<sup>9-20</sup> is the more surprising, because vv.<sup>17-20</sup> are the only portion of St. Mark’s Gospel which are extant in the Curetonian manuscript. On this subject, which has given rise to so much discussion amongst scholars, it may be presumption in me to venture an opinion, but apart from the fact that a name, that of Ariston the Presbyter, has been discovered by Mr. F. C. Conybeare in an Armenian manuscript, I think that they put into the mouth of our Lord some words which it would be difficult for anyone to justify; for the promise contained in vv.<sup>17, 18</sup> has not been fulfilled. It is indeed recorded that the signs here described did follow the Apostles and early disciples, but after the first century we have no trustworthy historical evidence that they ‘followed’ anyone who believed. Why did miracles cease with the Apostolic age? I have a theory on the subject, which is at least not more fanciful than some which I have met with. It is this—

Jesus Christ, being the Son of God, was, even in His human body, the source of all the life in the universe—animal life as well as moral and spiritual. An inexhaustible vital force lay hid under His humble exterior. He could exert or repress it at will, but repression was not the usual impulse of His loving heart. Sinners felt uncomfortable in His presence; they shrank from His direct gaze; and bodily disease, which springs from decay and corruption, was simply arrested by this ever-flowing stream of vital force which, emanating from His person, flowed into the persons of those who came near Him. Physical defects were thrown off by the persons who were thus quickened. And something of the force remained with those who had been much in His society, gradually subsiding as the years rolled on. Thus the power of healing the sick by the laying on of hands was possessed by the Apostles; but it could not be transmitted to those who had not seen God manifest in the flesh.

In Cureton’s manuscript the Gospel of John follows that of Mark, and is in its turn followed by that of Luke. The Sinai palimpsest, on the contrary, shows us the four Gospels in their usual order. Why do these two representatives of the Old Syriac version differ from each other in so important a point? They are linked, and yet separate. But their relation to each other, to the Diatessaron, and the Peshitta will for some time continue to present a fruitful field for discussion.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

VOICES OF THE PAST. BY HENRY S. ROBERTON, B.A., B.Sc. (*Bell*. Crown 8vo, pp. 219. 4s. 6d.)

Many people have too low an estimate of their own ability. It is quite a rare thing for a man to believe that he is capable of mastering the Archæology of the Bible. When the occasional man does attack it, he finds himself speedily possessed of so much interesting and unique knowledge that he forthwith sits down to write a book. And his book sells. All the people who think they cannot master the subject themselves, and yet know that

they must not be ignorant of it, buy the book. So we have a new book on the Monuments every other month and an audience ready for it. Mr. Robertson writes for this accommodating audience. He knows his subject quite well. He is anxious that it should agree with the Bible, which he knows well also. And he writes so pleasantly and modestly (it is a miracle he ever dared to study this subject) that everyone will be charmed with his book, wishing there were more of it, and especially more illustrations.